

REHEARSAL.

1. A new *Champion* for the Old Cause, at a *Dead-lift*.
2. Concerning the *Author* of the *Rehearsal* *Rehears'd*.
3. He makes the *Deluge* after the *Confusion* at *Babel*.
4. And the Cause of the *Dispersion* of the *Nations*.
5. His *Mistake* of the *Scheme* of the *Rehearsal*.
6. That the *Sons* of *Noah* did not know their *Father*.
7. He makes *All* upon the *Level*. Yet some more *Eminent* in *Power*, &c. than others.
8. His *Blunder* about the *Free-men* of *England*. And his *Personal Election* *Re-torted*.
9. He is for *Coercion* over the *Crown*, and *Distinguishes* it not from *Limitation*.
10. His *Objection* against the *Review* *Returns* upon *Himself*.

WEDNESDAY, October 2d. 1706.

Rehearsal. **W**Hom have we got here?
Here's a New Face.

(1.) *Country-man*. It is a *Journey-man* to the *Observer*, call'd *The Rehearsal* *Rehears'd*, to be continu'd *Weekly*, as he says. And this is *Num. 1.* for *Friday* the 27th last *Month*. This is *All hands* to the *Pump*! The *Whigg-Cause* about *Government* is *Sinking*. And now they *Muster* up their whole *Force*, to give the last *Blow*. It is *Now* or *Never* with them. They have been *Beaten* from all their *Holds* and *Pretences*. And things have been made so *Plain*, that the *Eyes* of the *People* begin to be *Open'd*, and they see nothing but *Sham* and *Counterfeit-Ware* in all the *Arguments* of the *Whiggs*, which will not Bear the *Touch*. And they are *Enrag'd* to think how they have been *Gull'd* and *Led away*, to their own *Destruction*, by this silly *Pretence* of *Power* in the *People*. So that they *Now* *Despise* the *Whiggs*, as well as *Abhor* them. And every *Boy* can now *Battle* it out with the whole *Generation* of *Whiggs*, and Give *Ready Answers*. Inasmuch that the *Whiggs* flee the *Pit* every where, and will not *Endure* the *Discourse*. And instead of *Gaining Proselyts*, they *Act* upon the *Defensive*, and lose *Ground* every *Day*.

(2.) *Rehears*. If this be their last *Effort*, as you say, it is like that of a *Dying Man*, who gives up the *Ghost* with his *Blow*. But I am inclin'd to think, That this is rather wrote by some *Friend* in *Disguise*, who takes this way to *Banter* the *Whiggs*. But if that was his *Design*, he has not manag'd it *Artfully* enough; for he shou'd not have made his *Answers* so *Exceeding Silly*, and *Betray'd* such *Ignorance* as Cou'd not befall a *School-Boy*. However it is, if he goes on as he has *Begun*, his *Paper* will not last many *Weeks*, with which he has *Threatn'd* us.

Country-m. Come, *Master*, all this is but *Bounce*, if you cannot shew his *Answers* to be so very *Silly*, and to *Betray* such *Ignorance* as you speak of. Therefore give an *Instance*.

(3.) *Rehears*. He says, *After the Propagation of Mankind, and their Dispersion by the Confusion of Languages at BABEL, and Afterwards by the General Deluge—*

Country-m. Then it seems he thought, That the *General Deluge* was *After the Confusion at Babel*. But then ther must have been another *Babel*. For the *Flood* wou'd most *Certainly* have stopt the *Months* of all these *Languages*, except of those *Few* who were in the *Ark*. And whence then had We all these *Languages* we now have in the *World*?

This was too *Gross* to put upon the *Whiggs* (if that was his *Design*) to make Men think that they had so little *Skill* in the *Scriptures*. But if it was his own *Ignorance*, then indeed it is a full *Proof* of your *Charge*.

(4.) *Rehears*. But I wou'd know another thing. How the *General Deluge* did *Disperse* Men, as he says? After their *Dispersion* by the *General Deluge*.—

Country-m. The *Living Men* were not *Dispers'd*, but kept close together in the *Ark*. But for those that were *Drown'd*, it may be indeed that their *Bodies* might have been *Dispers'd* up and down by the *Flood*.

(5.) But let us pass these small *Blunders* and come to his *Argument*. He said all this in *Quest* of the next *Heir* of *Adam* or *Noah*. That he might be *Universal King*, and all the *World* *Obey* him. And he wou'd know what *King* can *Derive* his *Succession*, in a *Direct Line*, from *Noah*?
Otherwise

Otherwise he thinks all your Scheme falls to the Ground, and that you have said Nothing.

Rehears. If he had *Rehears'd* me aright, he wou'd have told you, That not one word of this was in my Scheme. That I set up for no *Universal Monarchy*. On the Contrary, That I shew'd God did Divide the World into 70 Distinct and Independent Kingdoms. That no King now upon Earth can Derive the Succession of his Crown, by a Direct Line in his own Family, from Noah, or any of these first 70 Kings. But that where ther was no Competition about the Right to the Crown, the Possessor had the Right. And this I shew'd to be the Rule in all Ages and Nations. And that where ther were Breaches upon this Rule, it did Affirm the Rule, so that the Rule still Holds. I shew'd, That the Original Constitution of Government was Monarchy, and none other known in the World till the Grecian Common-Wealths, which began by Mutiny and Rebellion. All these Points I have Discours'd at large in my former *Rehearsals*, to which I Refer. And now I am Answer'd, by putting Schemes upon me which I never held, but have Oppos'd.

(6.) *Country-m.* But he says, When the Sons of NOAH were Dispersed through the World, so that it was impossible to know the Right Heir —

Rehears. Did not the Sons of Noah know their Father? And that he was the Heir of the World? This was ill Plac'd, to put the not knowing the Heir to that Time when he cou'd not but be known. But go on. What do's he say was done at that Time!

(7.) *Country-m.* He says, They found some Government was absolutely Necessary, and they being then all upon a Level, usually Elec'ted some Person amongst them, who was Eminent for his Power, Riches, or Service done to the Publick.

Rehears. How! All upon the Level, and yet some Eminent for their Power, &c? How then were they upon the Level? This Author is Resolv'd to Blunder to the End of the Chapter. But why do's he not give some Proof that they were all upon the Level? I have shew'd, That they were Divided under their several Kings, and that God set a Ruler over every People, after their Nations, and after their Languages. Did the People Elec't these Languages, and these Nations?

(8.) *Country-m.* He says for that, Tho' it be impossible for Millions of People to make a Personal Election; yet they may Act by Proxy, as every English Free-Holder hath a Share in Enact'ing and Repealing Laws, by his Right of Elec'ting the Person, who hath a Vote in the Legislature.

Rehears. Every Free-Holder in England has not Right to Vote in such Elections, nor ever had. There is one Notorious Blunder.

In the next place, if it be impossible for Millions of People to make a Personal Election, how can they choose Representatives, since every such Election must be Personal? I think this Looks like a Blunder, and Cutting the Throat of his Cause.

(9.) *Country-m.* He pleads for Coercion over the Crown. And says, he knows no Difference betwixt Limitation and Coercion.

Rehears. He had found it, if he had *Rehears'd* 2 or 3 of my last *Rehearsals*. Particularly where it is told, That God has Limited and Oblig'd Himself in his Covenants with Mankind, and suffers Himself to be Empleaded and even Judg'd by us, as David says to Him, That thou mightest be Clear when Thou art Judged. Yet I hope our Author will not say, That God gave any Coercion over Himself. Then he may see a Difference 'twixt Limitation and Coercion.

And why do's he plead for that Power in the Parliament, which the Parliament do's not take to it self? The Parliament pretends to no Coercion over the Queen. And I suppose will not thank any who teach this Doctrin. Yet the Queen is Limited, tho' not Coerc'd by the Laws.

(10.) *Country-m.* He says the Review had no Commission to Write for the Whiggs.

Rehears. Then let him Produce his Commission, Otherwise this is a Grievous Blunder too, and Condemns himself.

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